The Voynich Manuscript: Master List of Folio Nomenclature

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Abstract

This paper presents a reconstructed master list of folio nomenclature in the Voynich Manuscript based on internal linguistic markers, procedural transitions, and positional analysis. Rather than treating folios as purely physical pages or thematic illustrations, this study demonstrates that named folios function as operational states within a coherent medical–astrological system. Each folio name is identified through recurring Latinized root terms (e.g., *aqua, essentia, ordinat, astrologicos, creatiorum*), authorization markers (such as *licet*), and their placement relative to known structural pivots including the Wheel of Time (*Folio Nonas*).

The resulting master list reveals that the folio nomenclature correspond to distinct stages of humoral classification, elemental and ordinal ordering, celestial determination, temporal activation, and material production, culminating in the electuary and elixir pages (*Folio Creatiorum*). Crucially, the number of identified folio sections aligns with the manuscript's internal ordinal system, indicating intentional design rather than later pagination or decorative labeling.

This catalog provides a stable architectural framework for future translation, analysis, and comparison, clarifying how disparate sections of the manuscript interlock as parts of a single procedural engine rather than an unstructured compilation of herbal and astronomical imagery.

Keywords

Voynich Manuscript, folio nomenclature, medieval Latin, pagination, astrological medicine, humoral theory, ordinals, Codex, Curatorium, Kalachakra, Folio Nonas, electuaries, elixirs, Galenic Medicine, St. Galen, marginalia, Medieval Studies, nomenclature, folio

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Introduction

The Voynich Manuscript has long resisted definitive structural interpretation. While extensive attention has been devoted to script analysis, illustration typologies, and statistical properties, comparatively little work has focused on the manuscript's internal organizational logic as expressed through its own vocabulary. Modern divisions such as "herbal," "astronomical," or "pharmaceutical" sections are largely retrospective labels that do not arise from the manuscript itself.

This study proposes that the manuscript internally names its own sections - here termed

folio ____ - using Latinized root words that designate functional stages rather than purely thematic categories. The nomenclature do not merely describe content; they govern procedural state transitions within a working medical–astrological system. Identifying and cataloging them was therefore a prerequisite for any coherent translation or interpretive effort by this paper's author.

Methodology

Internal-Only Evidence Standard

All folio nomenclature identified in this paper are derived strictly from internal manuscript evidence. No external glosses, parallel manuscripts, or secondary interpretations are employed. This constraint ensures that the resulting structure reflects the manuscript's own logic rather than other scholarly frameworks.

Criteria for Folio Identification

A folio name is considered valid when it meets one or more of the following criteria:

1. Recurrent use of a Latin root term dominating a page or page cluster
2. Explicit use of *folio* preceding or governing the term
3. Presence of procedural gate markers (e.g., *licet*, *ordinat*, *ort*)
4. Structural positioning consistent with known system transitions
5. Lexical behavior consistent with procedural entry rather than description

Notably, the explicit word *folio* is not required to appear repeatedly once a state is textually represented. As with other identified folios, the manuscript often names a folio at entry and then operates within it without restating the label.

The Scriptorium Structure

The manuscript divides into two overarching domains:

- Curatorium – the Herbal
- Codex Constellarium Aster – the Codex of Star Constellations

The present paper concerns the latter, within which the following folio nomenclature is identified, referencing this author's prior work:

1. Folio Nonas – The Page of the Nones – the Kalachakra Wheel (Folio 57v)
2. Folio Aqua – The Page of the Humor(s)
3. Folio Essentia – The Page of Essence(s) (hot-dry, cold-wet, etc., i.e. the essence of the humors)
4. Folio A Mane – The Page of Dawn (Folio 67v)
5. Folio Olei – The Page of Oils
6. Folio Ordinat/Ordinalis – The Page of Order (Ordinals) (specifically what is permitted)
7. Folio Curae – The Page of the Cures
8. Folio Sororum – The Page of the Sisters (the paired elements)(Folio 75r -
9. Folio Esus – The Page of Jesus (Folio 82r) (establishes the Buddhist concept of lineage as Jesus = Medicine Buddha, Mary = Tara)
10. Folio Aster Curatios – The Page of Star Cures (the healing stars mentioned in folio 1r)
11. Folio Aster – The Page of Stars (the healing fixed stars)
12. Folio Anni – The Page of the Year (the Calendar Pages) (Folio 70v – 73v)
13. Folio Astrologicos* - the Caelestial Map (Folio 85v and 86r)
14. Folio Anni Aster – The Page of the Year's Star (Sun)
15. Folio Aster Ort Aqua – The Page of the Birth Humor's Star/Star's Birth Humor/Rising Star
16. Folio Aster Aqua – The Page of the Constellation Star's Humor
17. Folio Creatiorum – The Page of the Creations (the electuary and elixir creation pages) (Folio 99r – 102v)
18. Folio Osis – The Page of Disease(s) or Illness(es) (Folio 103r – 116r) (although last, it is because it is reference)
19. Folio Opus/Opus Occulto – The Page of the Secret Stage
20. Folio Ambitus – The Page of the Path
21. Ecclesia ort aster/Ecclesia occidentalis aster – The Assembly of the Rising Star, The Assembly of the Setting Star (Folio 67v – 68r) (The sunrise and moonrise tables)
22. Folio Viae Nobilis – The Page of the Noble Path

*formerly *Folio Astrus*. All forms of *astrus* must be read as *astrologicos* in order to conform to the paleographic root word. These corrections will be made to *The Voynich Manuscript: The Cipher and The Compendium* shortly.

Note: Ordinals 13 and 16, 18 are left out. Presumably because 13 was considered unlucky in Medieval Christian Europe and 16 represents completion of enlightenment in Buddhism; however, in Tibetan Buddhism 13, 16, and 18 are all auspicious numbers which indicates that

their holiness and aspect of completion is the reason they were not included in the procedural steps (since the procedure is incomplete at those stages).

Ordinal Alignment

A critical finding of this study is that the number of identified folio nomenclature align with the manuscript's internal ordinal pagination system. Ordinals do not enumerate physical pages but track procedural progression (Ordinal, 2026). This alignment constitutes structural evidence that the folio system is intentional, internally coherent, and authorial. See: *Ordinal Pagination of the Voynich Manuscript: A Temporal Indexing System for Medical Practice* (2026) by Jessica Scott (Dunn).

Conclusion

This paper establishes a master list of folio nomenclature in the Voynich Manuscript based on internal linguistic and structural evidence. The results demonstrate that the manuscript is organized as a procedural system whose folios represent discrete operational states. Recognition of this architecture is essential for any accurate interpretation of the text and images and provides a foundation for further work on translation, medical theory, and celestial timing within the manuscript.

Conflict of interest statement

The author declares that she has no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

General AI Use Statement

ChatGPT 5.2. with editing.

Reference

Scott (Dunn), J.L. (2026) *Ordinal Pagination of the Voynich Manuscript: A Temporal Indexing System for Medical Practice.* Glyph Publishing. https://doi.org/10.5281/ZENODO.18489600

Scott (Dunn), J.L. (2025) *The Voynich Manuscript: The Cipher and The Compendium.* Glyph Publishing.